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ward from the border of Turkestan almost to the Volga. The Kara Kirghiz, who number about 540,000 in all, are native to Turkestan. Most of them live on the inclement slopes of the Tien Shan Mountains.

The differences in the character of these two Kirghiz tribes find expression in many details. The itinerant minstrels who wander from camp to camp of the Kara Kirghiz recite for the most part epic poems of heroic character, in which the glorious past and the great men of bygone days are praised. On the other hand the poetry of the Kirghiz Kasaks, who range the wide plains, consists mainly of romantic lays and love songs.

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In spite of these differences both are hardy nomad peoples, insensible to heat and cold, hunger and thirst. They have retained the Turco-Mongol type comparatively purely, and are of sturdy build. Their obliquely set eyes, high cheek-bones, and sparse growth of beard proclaim them as genuine Mongols. The well-known Mongolian spot (a blue blotch on the skin of the lower part of the back) has been observed in their children up to the age of two years.

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The Turkomans number about 700,000 in all, they roam the western part of the country between the Persian frontier and the Aral Sea. The finest types are found among the Tekke Turkomans, a group comprising

162 619 about 3,000 tents, and having its centre in the oasis of Merv. To the South of them the Salors and Saryks extend their wanderings into Afghan territory, whilst the Yomuds, the northermost of the Turkoman tribes, who number about 4,800 tents, live in the vicinity of Khiva. Anyone who has ever taken refuge in a Turkoman tent during the heat of the day knows how hospitable, frank, and trustworthy the people are. They are of a decidedly warlike character. Until after the middle of the nineteenth century, when the Russians put a stop to their activities, they were the most redoubtable caravan robbers in all Turkestan, and had, moreover, a pronounced bent towards kidnapping and the slave trade. They extended their raids far into Persia, seizing what prisoners they could. The wealthier of these were released after the extortion of as large a ransom as possible, the remainder being sold into slavery. The extent of this traffic may be gathered from the fact that when the Russians conquered Khiva in 1864 they freed 40,000 slaves who had been seized by the Turkomans and sold there.

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144 The Turkomans are a tall, well-built, and vigorous race with an abundant growth of beard, large eyes, and brown, not yellow, skin. The women, too, are tall and slender; they are among the most beautiful in Asia. The tribe is much farther removed from the Mongol type than are the Kirghiz. The reason for this may be that the Turkomans live so close to the Iranian frontier, and that they have for centuries been in close contact with Iranian Tribes.

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000 Part II. Population. Accounts of the Composition of the Military District.

I. Ethnographic Data. The national composition of the population of the district. The population figures by religious belief; by estates. Birth and mortality. Natural increase. The movement of populations. The relation of the nomadic to the sedentary population.

144 The population of the Turkestan district belong to two races: 1) the Caucasian (white) race, and 2) the Mongol (yellow) race.

The first of these races is divided into two branches: a) Aryan, or Indo-European, and b) Semitic, to which a small number of Jews and Arabs who live in this region belong. To the Aryans belong the Russians and Iranians; the Iranians can be divided into two branches: the Iranians of the upper Oxus /Amu-Darya/, i.e., the Tadzhiks, the descendants of the ancient populations of Bactria, Trans-Oxiana and Sogdiana, and the Iranians proper: Persians and Afghans. Then follow the Hindi and the Gypsies.

The Mongol race in its turn is divided into two branches: the Altai peoples (Turko-Tatar), and the true Mongol peoples. The Kazakh, Kirgiz, Uzbek, Karakalpak, Kipchak people as well as the Turkmen and Tatars belong to the first branch. The Kalmuks, Chinese, Sibo, Solons and others, to the second. The Sarts, Taranchi, and Kurama represent a mixture of various peoples. But while the Sarts and Taranchi are closest to the Uzbeks in physical type and language, /325/ and the Kurama are closest to the Kazakhs, one may still say without great inaccuracy

144 that the Sarts, Taranchi and Kurama belong among the Turko-Tatar peoples. As for the Dungans, it may be said that they form a link between the Turkic and Mongolian peoples. But although they are closer in type to the Turks, it is more accurate to place them among the Mongolian peoples.

162 The great majority of the population belongs to the Turko-Tatar branch. But even within this branch the Kazakhs have the numerical superiority, followed by the Sarts.

It has been impossible for us to determine with accuracy the statistics of the population according to peoples because of the variety of peoples and the complications of their origin. Therefore our data are only approximate. The Kazakhs and Sarts are the most numerous, then the Uzbeks, Tadzhiks, Kurama, Kipchaks, Russians, Karakalpaks, Taranchi, Kalmuks, Mongol-Manchus, Tatars, Turkmen, Dungans, Persians, Indians, Jews and Gypsies.

The distribution of the population according to peoples is shown in the following table:

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144 In physical type the Dungans resemble the Turkic peoples, such as the Uzbeks and Sarts, populating Tashkent, Kashgar and other towns in Turkestan, more than they do the Chinese. By religious faith they are Moslems. In everything else - in language, dress and custom - they are true Chinese. Yet, in spite of the fact that they retain the Chinese costume completely, the Ili Dungans keep the Moslem custom of shaving the head and wear a skull cap (tubeteika) on their heads.

/430/ In any case it can be assumed that the Dungans first belonged to a Turkic people and then later mixed with the Chinese and adopted their civilization. Then, since the Chinese are the most passive people in the world in the matter of religion, while the Moslems, on the other hand are primarily fanatics, the Dungans took everything from the Chinese, but kept their old religious faith.

The Taranchi are purely Turkic in nationality. They were transferred to this area in the middle of the last century from eastern Turkestan (from the towns of Turfan, Ak-Su, Kashgar and others) in order to develop grain growing and agriculture in the Ili valley, which had been ruined and conquered shortly before then by the Chinese. The word "tarancha" in Chinese means "worker". By order of the Chinese government most of the people transferred were criminals and in general men of bad morals. About 7000 families of these settlers were sent out. By marrying Dungans they multiplied, became stronger, and were even able to wrest the power from the Dungans after the Chinese massacre.